

**The Brethren Evangelist,**  
THE BRETHREN CHURCH PAPER,  
Ashland, Ohio.

**The Church and Field.**

Bro. D. J. Meyers went to Cleveland, this week, on business.

Elders Holsinger and Brown expect to be with the North Liberty church next Saturday and Sunday.

We regret to say that sister Wooner of this place, is down with sickness. Hope she may speedily recover.

We learn that the German Baptists are not meeting with desirable encouragement in mission work in Chicago.

Bro. W. D. Maiden, of Goods Mills, Va., has been sick some time; we hope he will soon be ready for active work again.

The prayer meeting at the Chapel next Lord's day will be quite interesting, as the review topics of the S. S. lessons of the quarter have all been assigned.

Bro. D. Harader, of Kansas, is expecting a contest on the mode of baptism. The truth does meet opposition, even in the undeveloped West.

We have received the sad intelligence that brother A. L. Davis, of Lebanon, O., is dead. We expect to give a fuller notice of his untimely death next week.

Elder H. R. Holsinger returned from Chicago last week, where he had been a few days, and last Sunday gave us a practical Brethren sermon, interesting to all, at the Chapel.

The Brethren Church in Dayton has provided neat invitation cards which are used to inform people that they are welcome at the services there. We admire such enterprise in religious work.

Bro. W. L. Stahl, a College student from Somerset county, Pennsylvania, left for his home last week. He was a devoted attendant at the religious exercises at the Chapel, and his presence is missed.

Elder S. A. Leedy, of Montevallo, Mo., writes that he is preaching every Sunday, and cannot fill all the calls. The brethren there could use an evangelist to good advantage, if one could make it convenient to stop with them.

We are informed that sister Neal, who came from Denmark, to Mt. Morris to be educated, has returned, and been expelled for wearing a hat. There are sisters of the German Baptists here that wear hats at their pleasure. Why is there such partiality; and especially against a sister from a foreign country?

Our managing editor is now a citizen of Ashland, with his family, and is pleasantly located, and ready to do all he can to help along the good work, at the College services and in the office. We venture to say, in this connection, that his friends are welcome to call on him at his new home.

Elder Silas Hoover of the German Baptist church, held a series of meetings at the Dicky meeting house, four miles north of Ashland, for the past few weeks. There were no additions, though no doubt, there were some impressions made. This is the church over which Elder D. N. Workman presides.

Bro. J. D. McFaden visited Lancaster Pa., on the 17th inst.

Bro. Mason sends in encouraging news from the Miami Valley, but we are sorry he was obliged to discontinue the work too soon.

Bro. R. Z. Replogle moved his family from New Enterprise, Pa., to Johnstown Pa., the 11th inst. He is now pastor of the Johnstown church.

Bro. John D. McFaden, of Hagerstown, Maryland, has published a neat 4-page tract, entitled, "Two Pictures—Which is Biblical." Two baptismal scenes are presented to the reader. He will mail them to any address at the rate of 25 for ten cents.

We are pleased to announce that brother A. A. Cober has accepted a call from the Bethel church, Perry county, Ohio, and will commence his labors in that field as soon as his work is completed at the College, which will be sometime in July. We rejoice with the Bethel brethren over their success in securing an able and worthy servant.

Bro. Mason suggests that some one should take a file of the EVANGELIST and count in the reports through its columns the number of accessions to the church. This would be one way of doing the work, and the result would be reliable, too, as the EVANGELIST does not report the number of accessions more than once, but a better way is to have the church report the additions at the close of the year. This work we expect to have attended to and reported in the Annual from year to year.

SOUTH BEND, IND., Mar. 2, 1885.

—Bro. Fitzgerald and myself commenced a meeting here in the city, last Thursday. We are having good attendance and excellent interest. What the result of our meetings will be we can not tell yet. Hope the Lord will own and bless our work. There ought to be a Brethren church in this city.

J. A. RIDENOUR.

EDNA MILLS, IND., March 14.

—Bro. D. B. Gibson began a series of meetings here at Edna Mills last Saturday, and preached three sermons, then had to give up on account of ill-health. We all very much regretted to give him up as his sermons were so well directed and had such a good effect. One came out on the Lord's side, during his stay, and identified herself with the Brethren. Bro. Gibson started home on Tuesday morning. We very much fear he is having a spell of lung fever, as he had strong symptoms before and when he left us. We expect brother G. to make us another visit by and by.

J. H. SWIHART.

HOMER, O., March 2, 1885.

The Homer church is not dead nor asleep, neither drowsy or dormant, since our protracted meetings have closed; but the work goes on. We have prayer meeting every Thursday evening, regular preaching at the church every two weeks on what is called the Smith road, morning and evening, at different points, with good congregations and attentive hearers. We think that brother Jacobs is the right man in the right place; and brother EVANGELIST, I think you will agree with me if

you will come and see the number who have been welcomed in the fold of the Lord, who suffered and died that they might be made alive.

J. W. DAGUE.

AUSTIN, W. VA.—The two congregations formerly known by the names of Mountain, and Redoak, are now united in one and will now be known by the name of Cheat River Congregation. The brethren of the west side, formerly Redoak, met in council at brother George Miller's, Feb. 7th, and after prayer and careful deliberation, resolved to build a church house, and before we retired that night, a committee was appointed, the lot surveyed and \$230 subscribed. The timber is already at the sawmill for sawing, and very soon there will be seen on the bank of the N. W. Pike, a neat, new Brethren church.

J. E. MATLICK.

CORBIN, Kan., March 7, 1885.

—We, too, have a little bit of encouraging news to report. We commenced a revival with our home help and held twelve meetings, without any excitement, but preached as best we could, the Gospel as being the power of God unto salvation. Twenty in all have now been baptized and three more applicants for baptism, and many more are very near the kingdom. The South Haven church is much revived, while some of our neighbors, who are laboring harder to sustain their creeds than the Gospel, are somewhat envious; and do say some things of us that are neither lovely nor truthful. We expect to meet some one in public, debate on the subject of baptism before the conflict is fairly over.

D. HARADER.

CONEMAUGH, Pa., Mar. 9, 1885.

—The Brethren Church here has enjoyed a very good protracted meeting and revival. The preaching was almost all done by our home minister, Bro. Ramsey; brother Replogle of Johnstown, dropped in several times and relieved him. The visible results of the meetings are six baptized, one reclaimed and two more applicants.

In connection with this report, I and my wife desire to express our gratitude to the good brethren and sisters of the Johnstown church for the liberal and cheerful donation. I am slow in expressing thanks through the press, but they know that we are grateful.

W. A. ADAMS.

DOWAGIAC, MICHIGAN.—Walter Clark is the Elder of the Mountain Grove Church, Mich., and well has he acquitted himself in his ministerial labors; and by his skill, he saved half of his church property.

By request, I commenced meeting for the church recently with a very small congregation, the weather being stormy, but, notwithstanding all opposition and storm, the congregations increased in size, with deeper interest until nine precious souls made the good confession. Rich and poor came together to confess their Savior. The suffering cause was much built up. We all felt that if the storms had not interfered, many more would have been added.

I will here say that a great ef-

fort was made here to destroy my influence, and, of course, that had to be overcome, which, I feel, has been accomplished. Our German Baptists gave us a good letting-alone, for which I give them credit.

We think of renewing the meeting in May, when we expect to have a ten day's grove meeting, and commune together in the name of the Lord.

Will here close by asking the prayers of God's children in my behalf, as the darts of Satan are being hurled at me from every side. The Lord deliver me from all my enemies, and may I not murmur.

J. C. CRIPE.

"Unto God, My Exceeding Joy."

What a refreshment it is to turn from the turmoil of contending parties, from the strife of tongues, from profitless creed-making and creed-believing, to the simple words and childlike trust and delight in God that seemed so natural to the men of old! What creed ever went down so deep, ever soared so high, as that touching cry of the Psalmist, "I will go unto God, my exceeding joy"? For all practical purposes, that one saying outweighs the most complete system of dogmatic theology. Yes, when a man has spent his life in laborious studies and learned controversies, and comes at last to bid good-by to disciples and opponents, to church and creed and books, happy is he who can look forward, and say, as a little child who is falling asleep, "I will go unto God, my exceeding joy."—JOHN PAGE HOPPS.

**Resolutions on the Death of E. J. Myers.**

Custom House, Philadelphia.—Night Inspector's Office, February 21, 1885.—At a meeting of the Night Inspectors of Customs, held this 21st day of Feb. 1885, to take suitable action concerning the death of our friend and associate, E. J. Myers, A. W. Lyman was called to the chair and George P. Cash was elected Secretary.

On motion of R. A. Black the following were appointed a committee to draft resolutions expressive of the sense of the meeting: Capt. John B. Bonvier, Wm. Burnside, Egbert M. Baker, Theodore Brackney and John G. Stecker. The said committee reported the following which was unanimously adopted:

WHEREAS, The all-wise Father has called to himself our friend and associate E. J. Myers, who departed this life on the 13th inst. in the full hope of a glorious immortality.

Resolved, That we, the Night Inspectors of Customs of the port of Philadelphia, do hereby bear witness to his integrity in the discharge of his duty, to his genial disposition, kind manners and public spirit; and that we lament his decease as the loss of a true friend and associate.

Resolved, That we condole with his family in their bereavement, and do assure them that they "need not mourn as one without hope," but that if they follow the example he set, "their parting is but for a moment," and that a rest remains for them with him, beyond this vale of suffering.

Resolved, That a copy of these resolutions be forwarded to his family, and also a copy for publication in the BRETHREN EVANGELIST.

A. W. Lyman, Chairman.  
George P. Cash, Secretary.

Sour godliness may be the legitimate child of false theology, but it has no right to claim kinship with the Gospel of Jesus. There is no acidity in a truly enlightened Christian experience, which is made up of peace, love, hope and joy. Its key-note is not is sad, mournful and fretful, but a joyous strain. It is finely expressed by Paul in these cheerful words: "Rejoice in the Lord always; and again I say, Rejoice." Such rejoicing never produces a long face or a sour expression. A serene brow, a speaking eye, and lips wreathed in smiles are its most fitting facial effects.—ZION'S HERALD.

**Not for Sale.**

Recently a charitably-inclined German Baptist approached the writer, offering aid if I would return to the church again, and said I would get considerable help. Myself and family are on the borders of want, but no church, no world, no nothing, is rich enough to buy me. I have spent and been spent and all for principle. There was a time when I was a slave to the (?) church, but that time is past.

Since my separation from the (?) church, one of their elders, for whom I have considerable respect, gave me a small job of work, but accompanied by the remark, "I expect the brethren will think strange that I should give you this work, but I don't think that is the right principle;" but judging the tree by the fruit, his brethren continued to think it a sin to give such an outcast as I am employment.

I am indeed worse off than poor, being involved. Myself and family always have, and still work hard, and though this morning finds me without flour in the house, in the righteousness of God our trust continues. Rather than to sacrifice conscientiousness, I will submit to the martyr's stake. To bribery I can but say, "Get me behind me satan." I believe in paying the preacher, and deny the right of any church to demand the preacher's spiritual service without bestowing upon him what he needs in "carnal things." Such a demand is unscriptural and unreasonable. Christian charity is unspeakably grand and noble, but God pity the man who by force of circumstances becomes compelled to accept church pauperism, especially if he be a preacher. How would such a one feel to get up before a congregation, which, instead of singing and praying the half-hour before preaching service opened, was spent in gossip about the preacher's poor management?

No, my good brother, you can not buy me. I have drunk 19th century church intolerance, bigotry and hypocritical charity to the dregs. The very idea of the "dog returning to his vomit, and the sow to her wallowing in the mire," sickens me. I have been offered, on several occasions, lucrative pulpits, (on a consistent basis, too, so far as remuneration was concerned) but declined on conscientious grounds. The fact is, I cannot, I will not, sacrifice what I conceive to be right. I am a very weak and imperfect being. Financially, I am a failure, even a ruin; but the church's and the whole world's money may perish rather than I be bribed by it.

Take it for granted that my resolve in this matter is for eternity, and that I am not for sale. "I can but perish if I go."

**MARRIED.**

Musselman—Beachy.—At the home of the bride's parents, near Salisbury, Somerset Co., Pa., March 8, 1885, by Rev. N. Merrill, Mr. Norman Musselman, of Falls City, Nebraska and Miss Alice Beachy.

**DIED.**

In the Somerset Church, Somerset County, Penn'a., March 5th 1885, of lung fever, Bro. Solomon J. Baer, aged 57 years, 2 months and 4 days. The remains were followed to their last resting place by a large concourse of friends and neighbors. Funeral services by the writer assisted by Eld. Wm. G. Shrock, of the G. B. brethren, on the following words: "Prepare to meet thy God." Amos 4: 12.  
J. H. KNEPPER.